

THE BLUE GRASS BLADE

WE AIM TO OUT DOWN ERROR AND ESTABLISH TRUTH.

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JAMES E. HUGHES Editor and Publisher

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EDITORIAL

Jays are riches.

Always fight to win.

Ridicule is the test of truth.

The only nobility worth having is that of brains.

Even the devil can join in singing Nearer My
God to Thee.

Modern Christian society can readily turn a
Baecche revel into a silent prayer.

No wonder Dowrie found it didn't pay to stick to
Zion when its debts are ten times its assets. He's
to hoof it to Mexico.

According to a Chicago theosophist the financial
success of John D. Rockefeller is due to the in-
fluence of gnomes. The Blade knows very little
about gnomes, but if the Chicagoan is right, we
have room for a few in our office.

If Heaven is filled, or to be filled, with the kind
of Christians one meets up with in these days, hell
would be far more preferable for those who are to
inhabit the nether world can only be guilty of sins that
are altogether human. These we can understand.

Sunday laws are the products of those busy little
bodies who are so exceedingly pious that they hate
to see other people enjoy themselves. If a flower
could bring joy they would prohibit its perfume on
Sunday and actually stop the law gravitation, if they
could, to show how they are serving the Lord.

Gods come and gods go, but Man remains. Since
man took the earth for his habitat, there have been
innumerable gods. Not one but many, Krishna and
Krouns, Odin and Osiris, Jupiter and Jehovah, all
have had their day and away, but man has remained
beyond them all. Man can now look down upon
their ruined altars and deserted fane, and mindful
that cults and creeds have swayed the minds of
untold millions, the day of their power is gone.

Free thought does not mock at human aspiration
or under value human life, but it does seek to ex-
tend the domain of man's knowledge without re-
gard to the teachings of creeds. Free thought de-
clares that man was put upon this planet by a superior
power for the purpose of breeding harpers for
heaven and hoodlums for hell. To argue that an
Almighty, impersonal God came to earth and hid
himself in bushes of fire is a lie as obvious as it is
injurious.

In spite of the absorption of every natural pri-
vilege by the trusts we have fondly imagined that
the air we breathe could not be controlled or man
deprived of it unbridled use. Through the use of
wireless telegraphy it now transpires that doubts
concerning the freedom of the air have arisen and
the Institute of International Law, at Ghent, has
had the subject under serious consideration. Ac-
cording to its decision, a state possesses rights in

the air for its own preservation. If this be true,
and becomes accepted, we may yet see a Hertzian
wave deflected at the geographical limits of a given
state, circle round the border and then resume its
original direction.

Every laborer in the cause of Free thought is a
volunteer in Liberty's great army and Liberty has
invincibly been won by volunteers. The shackles
of political and religious slavery have been forged
by the hands of hirelings. It is for this reason that
the paid preacher of Christ's gospel and the hireling
politician are incapable of making for human
progress. Neither can stand the light of logic, the
lessons of experience, nor the giant crucible of com-
mon sense.

Max Muller assures us that religion is a growth
that is never finished and it would have been better
for the race had it never taken root. That it is a
growth is universally accepted by men and women
of intelligence, but it grew from the barbarian
conception of the universe and it will wither and
die in the dawn of a more enlightened day. The
fact that religion still exists to desolate the earth
is proof that we have not yet got beyond the pale
of savagery, that we are not a truly civilized peo-
ple. Civilization and religion do run side by side.
Religion is an imitator that wants to claim all the
credit.

It is comforting to know that one of the im-
mediate reforms to be inaugurated by Provisional
Governor Taft, of the Island of Cuba, is that of
honest election laws. And so soon! Years of neces-
sity in America moved him not. If he is really cap-
able of exerting such a beneficent power over the
people of Cuba, why has he not exerted himself at
home? Here this? Can Taft succeed in such a laudable
enterprise he is cordially invited to begin similar
improvements in America, or better still, he might
bring a copy of the newly constructed election laws
home with him.

Judging from the class of daily advertising in the
American papers, the age of reserve is past. It is
either toot or give up the horn. The age is an argu-
ment against the clam in business and the rule
prevails in philosophy as well. If a business man
wants to push his goods, he wants to push it, to get it be-
fore the people. Free thought is not a business, it is
a philosophy on earth, and yet it reaches so few people
in its missionary form. Why is it? Are we fearful
of the push that is needed? Come, friends, don't be
a clam. Be not afraid to speak out. Show your
colors.

The entire Christian world is confronted with a
multitude of Ifs and Whys. It knows not but it
makes a mighty guess. The worst feature con-
nected with it is that while it gives you the right to
guess it dauns you should you guess wrong. This
looks very much like a lottery with the distribu-
tion of prizes agreed on before the drawing takes place.
Remove the proposition and there is nothing left.
What a rotten reed upon which to pin even shadow
of a human faith! The only real pleasure we can
derive in the great game of life comes from the
playing in it, not from what we may catch at the
end.

We are assured that denatured alcohol will do
much to stimulate trade. This, for many years,
has been a recognized truth in Kentucky. From
her golden hills have been drawn that amber liquid
which fires the brain, rouses the blood and converts
men into both saints and sinners. Every day we
are given a wholesome example of the power of
alcohol to stimulate trade, but the after effect is of
a vastly different nature. Yet it is futile for the
professional prohibitionist to quote Bible in sup-
port of his views for even the stone carving set on
Sinai's flaming crest failed to produce a command-
ment saying, "Thou shalt not drink."

American Catholicism is now in greater favor
with the Roman pontiff than when Dr. McGlynn ex-
pressed the hope that he might be able to see the
pope walk down Broadway with a plug hat and a
Prince Albert coat. Now things have changed.
Monsignor Parley has been to Rome. He
has kissed the big toe of Pius and the latter assured
his caller that "the nearest diocese to Rome was
that of New York." Now watch the effect such a
bunch of Taft will have upon the Peter's Pence and
the widow's mites. Hot air is calculated to work
wonders when blown the right way.

Foreign reports say that the French cabinet have
organized a new kind of insurance company, but it is
doubtful if it can become popular in this country.
It is not an industrial company, but it levies as-
sessment and guarantees immunity. If you belong
you are assured that should you be caught red-
handed with what a Knuckskin calls a "load of
peaches" on you, the cabby will see that you get
home at a minimum charge. They do things differ-
ently in America. With an ordinary drunk cab-
by sizes up his victim, looks him over and finds out
how much the traffic will bear and grabs him. He
takes care to leave barely enough for a "corpse re-
ceiver" in the morning.

THE BLADE'S NEW ERA BEGINS NOW.

With this issue of the Blade, as our readers will
observe, a number of important changes have been
made. This is in accord with the promise offered
and we trust that from this day, the new era estab-
lished will be one of peace and prosperity. Our
hope is that every reader may enjoy with us a full
share of the benefits the future may have in store
and that the Blade may be able to fully and prop-
erly accomplish the mission it has in view, the com-
plete emancipation of the human mind whereby men
and women may think freely and speak their
thoughts without reserve, restriction or limitation, save
their own conscience.

Sometimes the world is inclined to laugh at the
man, woman or institution with a mission. But is
not every cause that is worth advocating, a mis-
sionary cause? Then, Free thought, and Free ex-
pression of these Free thoughts, are worth the ad-
vocacy of every man, woman and child, and this being
the mission of Free thought, it is at once a mission-
ary cause. Courage, truth and independence are
among the essentials, and above all, the means of
subsistence, these shall ever be the cardinal princi-
ples of the Blade. Upon these rocks will it build
its church and not until the foundations become
distasteful to use shall the structure perish.

Among the important changes is the removal of
the picture of our late editor C. C. Moore, from the
top of the first column of the paper. This was done
without any device. The present editor never did
approve of the use of a picture for such purposes.
During Mr. Moore's regime his wishes were para-
mount. His notions prevailed and a tacit consent
was given. Since, and even before his death, many
have written commenting upon the use of his pic-
ture. Several have asked for its removal altogether
and others expressed a desire for a change to
some other cut of the Blade's founder and editor.
These suggestions were actuated only from a sin-
cere desire to see the Blade prosper and came from
hearts as loyal to Mr. Moore and the cause he stood
for as any that can be found in the country. Among
them were the leading Free thinkers of the country.
Some have even gone so far to suggest that the
present editor remove the old picture and substitute
one of his own for it. Far from our intention is
such a course. Disapproving of any picture, then
with the removal of the old one none shall take its
place, but the name of Charles Chilton Moore, the
founder of the Blade, he who suffered for his rights
and made possible its freedom of expression, shall
ever grace its pages in grateful recognition of the
valiant services he has given to the world. More
than this could not be done, and it ought not to be
expected. With the date of this issue, it is just
eight months since Editor Moore died and in taking
away his picture we have made, what in our judg-
ment seems better, a provision for the perpetuation
of his memory and his connection with this paper.

Attention is also called to the fact that the new
subscription rate is now in effect and that all sub-
scriptions not paid up will be immediately taken
from the list. We cannot afford to pay the print-
ers, and other expenses of publishing the Blade and
then send it to people who will not pay, some per-
haps, never intending to do so. Such a course will
be more just towards those who do pay. If some
fail to receive the Blade after this issue they will
know why it has been stopped and should any mis-
takes occur, we will be only too pleased to correct
them upon being informed of that fact. As a result
of this change, all subscriptions now on file in advance, hence
the paper will not be sent to those who have not
subscribed. In this connection, however, we desire
to say, that there are many on the mailing list, who
from absolute inability, are unable to pay, while
some are there as being a compliment from Mr.
Moore. The strict rule will not be applied to these.
The charitable subscriptions that have been in
vogue will still be continued and our many well
wishing friends will readily understand the justice
of this act. Every subscriber will be able to tell
from the date on the mailing tag, when his or her
subscription expires and this should be sufficient
warning to all when the day of "salvation" is at
hand.

Of course, our readers will understand that any
change made is, with us, but in the nature of an
experiment. Eight months experience in taking
charge of a paper like the Blade is not sufficient to
insure perfection. We shall strive each week, nay
each day, to make the Blade better and stronger
and the very best Free thought paper in the
country, and it certainly is the cheapest.

MAN OWES NOTHING TO GOD

For years the people have been taught by the
professional sky-pilots that they are under a great
moral and religious obligation to God, to Jesus
Christ and their holy church, for their creation, pre-
servation, etc., and that the best and easiest manner
of discharging that obligation is by keeping the
skyplot, the self-assumed agent, liberally supplied
with cash. The larger the contribution you extend
the more do you approach the point of having
discharged the obligations you are told have been
trust upon you.

Right here let it be understood that Man can-
not possibly owe anything to God. Man does not
owe him for his creation, in that assuming theology
to be true, his creation was without his consent,
trust into a ready made world by a superior force,
into conditions previously prepared for him in

which he had no hand in shaping, he was tortured
for a season, then killed. The Blade can see nothing
in this to be even thankful for, much less to
force a moral obligation.

This idea is very forcibly expressed by Lord
Byron when he puts into the mouth of Cain the
following language:

"I have toiled and toiled and sweated in the sun,
According to the curse.
Must I do more? For what should I be grateful?
For being dust and groveling in the dust
'Till I return to dust? No! If I am nothing
Then for nothing shall I be a hypocrite
And seem well pleased with pain."

The whole sum and substance of the Free thought
philosophy as regards man's alleged relations and
his alleged attitude toward God, is contained in
that quotation. Just as Cain refused to recognize
the right of any deity to create him, to make him
nothing, and then exact and demand a humble obeis-
sance, so very upright man and woman, proud in
the strength of their human intellect, standing in
the conflict of centuries and upon the sacred acme-
ories of the heroic struggles of the past, refuse to
recognize any superior whether it be in the shape of
god or man. In other words Free thinkers refuse to
confess themselves miserable sinners and accept
with becoming grace any station to which any god
might or could have called them. On the contrary
they are constantly striving to improve the condi-
tions that surround humanity, god-made or other-
wise, that is, striving to improve upon the plan of
god's so-called creation.

But this is not all. We might follow the same
lyric a little further and stronger arguments
against any responsibility from man to God are
found. The great English poet paints Cain gazing
upon his child as it lays peacefully sleeping upon
its bed, and with the fire of independence burning
within him, withal touched with a father's fondling
love for his offspring, he says:

"Little dreams our young and blooming sleeper
there,
That the germs of an eternal misery to myriads
Within him lie, Better 'twere
That I should snatch him from his sleep and dash
him 'gainst the rocks than let him live,
To plunge millions of men in misery."

And the writer makes Cain more merciful than
Cain's god, for when his wife protested against
Cain doing what he had said to the child, he added
that it should receive,

"No rider greeting than a father's kiss."

Just as Cain was made to see the arrant brutality
of the Christian system of theology, so Free-
thinkers insist that instead of any obligation pass-
ing from man to god all the obligation and respon-
sibility is the other way. Even as parents are re-
sponsible to their children for their very existence
so must god be responsible to man. As the child
owes the parent nothing for his coming into the
world, man owes god nothing for his alleged crea-
tion. Existing conditions argue that neither con-
ferred any great or particular favor. The argu-
ment to be drawn, however, from the quotation
last above is that Cain believed that if his offspring
was to bring untold suffering upon all posterity it
would be better to put his child to death and pre-
vent an increase of torture, but god's supposed
command was simply to "be ye fruitful and multi-
ply," curse and suffering combined. This is among
the most revolting portions of Christian theology
and thinking people have long ago disavowed the
doctrine as being totally repugnant to mercy and
charity.

Nor can man possibly be under any obligation
to Christ. Assuming that he did die upon a cross
for our sins, was it not a part of his own plan,
which, he, himself, had designed? Is not Christ
God? Is he not a coequal part of the Christian
trinity? Did he not have a hand in the creation of
sinful man? If he did, was it not his own fault that
he created him sinful? If man had not been created
sinful, would there have been any necessity for
a redeemer? Does not the assumption that a re-
deemer was made a necessary and impious interpo-
sition upon the part of the creator? If the Christian
system be true Christ's career on earth and his taking
off was designed from the very beginning and sim-
ply had to be. Then where is man's responsibility
and what obligation does he owe to either of the
partnership deities?

Summed up the scheme is of human concoction
and is a healthy plan to entice the pennies out of
the pockets of the poor upon the hypothesis that
they will get a larger dividend in the hereafter up-
on their investment. Poor fools. Those who can
believe it. Then to think that this obligation can be
discharged by clipping into the contribution box.
What a force. Yet thousands cherish it and hug
it and seem to find a special delight in the delusion.

HUMAN DUTY AND HUMAN CONSCIENCE

We have previously asserted that only the useful
are successful, and this doctrine is just as true of
principles and causes that advocate them as it is of
individual effort. Just as a man's success cannot

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Editorial

(Continued from page one.)

be fully estimated until he is dead so the true merit or worthlessness of a given cause cannot be estimated until it reaches some conclusion or accomplishes all that it stood for. A business man may be counted among the successful one day, the next day he may become a bankrupt. A man in public life may be quite popular one year, completely, or almost, forgotten the next. Where success depends upon merit instead of favor, as it always should, then intelligence, judgment, honesty, industry and economy become the most necessary qualities.

Properly understood and applied the rules above mentioned will be able to account for the apparent success of Christian dogmas and the apparent failure of the truths of Free thought. The dogmas have been popularized. The truths neglected and almost spurned. Truthfully, a popular idea is an idea that the majority believe in and believe to be conducive to the general welfare of the country. An unpopular idea is an idea rejected by the majority, as demanding little or no attention and ill calculated to really benefit anybody. Could a census be taken of the numbers on either side of this question of dogmatic theology the vast majority would be found really adverse to them, hence, instead of being really popular they are unpopular, yet, aggressive, forceful and militant in the degree that its advocates believe in them and stand by them. On the other hand, could some power, seen or unseen, instill into the minds of Free thinkers a consideration for their cause equal in intensity and ardor to that felt and experienced by Christians there is no question as to the great power for good that Free thought would become in the land. The great trouble with our cause today is that it is hindered by the indifference of those who will not think, the inaction of those who will not work, and the selfishness of those who do not care.

It was once said that knowledge was power. In these days a different notion prevails. Now knowledge counts for naught and money becomes the great lever that sways nations as it moves individuals. Even Cupid has learned to train his feathery darts at the stomach instead of the heart. The church, originally established, as was supposed, for the alleviation of human suffering, has become a vast commercial institution and its sole god, its absorbing idea is money. Kissing old maid's auctions, oyster suppers, church affairs, are all commercial schemes designed to raise the hard cash which we are told makes the world go round. The preacher prays only for profit. The pocket of the poor is drained to keep an array of idlers in luxury and the worst of it they usually get what they go after. The incredulity of the people is truly amazing in face of the startling revelations that are being made every day and so the game of grab is played on from day to day and, we presume, it must be played out until the end.

Free thought would save every man and woman his every faculty to his own and to the world's advantage. The indifferent can take a circuitous route between two given points and yet reach his destination, but it is sometimes long and cumbersome. The straight line between those points is the best, the most economical and the most profitable in the end. In this may be found the real difference between theology and humanity, between God and man. Never was there a truer spoken word than greater and deeper meaning than that which says, God's ways are not man's ways, and for that we should be truly thankful. According to the teachings of theology God takes the tortuous route, man the shortest; and man is thereby enabled to reach the point striven for the easiest and quickest.

In the freedom of the human intellect are to be found the world's greatest joys and blessings for these are the foundations of liberty. Our cause stands for freedom of mind and thought. It has no sinister brutes to enslave, no torments to threaten. It wants none. It asks none. The question of duty is left between the individual and his conscience and there can be no sweeter joys, no greater rewards or more welcome blessings than the consciousness of a human duty done, a human work achieved. Such joys, once experienced, will tint with rainbow colors the mists of death more surely than any expected glories from that mystic land of Christian dreams.

LIBERTY IS NOT FOR JEWS.

The Emperor Nicholas has decreed that there shall be no relief in his empire for the Jews and another serious blow has been aimed at the liberty of the person. His brutal soldiery are still to be permitted to play the game of murder upon an industrious and inoffensive people because they are not, and will not become, of his religious faith.

For several weeks past the Czar and his official advisers have had under consideration the question of granting some form of amelioration of the lot of the Jewish residents in Russia by granting them more educational facilities and lessening the restrictions that now govern their residence in various parts of the empire. It is now stated that a negative decision has been reached and that for the present there will be no extension of civil rights to the Jew simply because he is a Jew and for no other reason. For such a decision the excuse is given that that in the opinion of official Russia, the Jewish youth must show a more law-abiding spirit before an extension of civil liberty can be granted to them, and upon such flimsy pretext an entire people must be kept in subjection and almost servitude.

Our readers will doubtless infer that we have never been in Russia and what is more, we don't intend to go there unless we are accompanied by a body of American troops as a guarantee of our personal safety. For this reason we have no personal acquaintance with the Jewish children in Russia and know absolutely nothing concerning their character and tendency. But the Jewish people

is a peculiar race. For centuries they have married and propagated within themselves, thus preserving, to a large extent, their racial characteristics and facial lineaments. It has been well said that a Jew is a Jew the world over, hence, we must infer that Jews in Russia are very much like the Jews in America. True, there may be some little difference, caused by a difference in conditions. Just as the years of slavery in Babylonia and Syria and Egypt made them semi-savages, so is it possible that untold cruelties and torture in Russia have made them clannish, secretive and cautious. The Jews in America are a law-abiding class few of them ever grace our penal institutions. Their women are among the most moral, as a class, in America. They are liberal, progressive and tolerant of the rights of others. Given only half a chance they will prosper where others fail. They are frugal, industrious and laborious. They never shirk a duty and they constitute the shrewdest and most successful of our business men. Now the question is, if these are the characteristics of the Jew in America, why not in Russia, unless association with the ignorant and superstitious Muscovites makes them different? Of course when an excuse is needed one can easily be invented and the emissaries of the Czar did not fail in this.

The change has frequently been made, that the Jews in Russia during the practice of their religious rites and ceremonies have offered white children upon their altars to make a sacrifice of blood offering. One glance at the religious customs of the most orthodox Jew is enough to utterly rout such a contention. The Jews do not use blood in their religious sacrifices, save at the Feast of the Passover when the blood of an animal is used to commemorate their deliverance from Egyptian bondage. Only in a few isolated congregations is this rite practiced if it is practiced today. There is nothing in the Jewish articles of faith that call for or demand the shedding of human blood and this is one of the reasons why the Jew still refuses to accept the death of Christ as an atonement for sin.

It is recorded that of the arrests made in Russia during the recent Terrorist uprising, full fifty per cent of the prisoners, were Jews, which is an indication that the Russian authorities are using the revolt as a pretext for inflicting punishment upon the Jews. When we consider further fifteen hangings are to take place in St. Petersburg during this week one can readily understand the force of deism in that brutalizing autocracy.

Unless official Russia changes its course the civilized nations of the earth should deny their recognition at home and abroad. Devout believers in him who is reported to have said, "Suffer little children to come unto me, and harm them not," they make of the Jewish children a whip with which to lash their parents into political slavery. Such is the consistency of Christian worshippers the world over.

Among the rather brilliant ideas that seem to heaven all western life, must certainly be counted that one which seeks to bring into closer relationship, the pious and the public library. Instead of furthering the old attempt to make the farmer read Pilgrim's Progress and Fox's Book of Martyrs, an idea has been turned loose in Wisconsin, to let him have what he desires to read and has the taste to appreciate and enjoy. This is another break from orthodoxy.

The political and economic systems of every civilized country must of necessity perpetuate some form of conflicting forces which hold each other in check. If we have ultra-conservatives we need ultra-radicals to keep the ear of progress out of the ruts. Where we have the latter we need the former to prevent us rushing pell mell into experimentalism that would lead to disaster. The radicals, however, have ever furnished the dynamics of civilization.

Instead of wasting the ammunition of Free thought upon Satan's light infantry we should train our guns upon the heavy artillery of heaven's hosts. Nothing can be gained by wrangling about trifles. What will it matter one hundred years from now? Who will know the particular crease in a pair of trousers or the frills upon a dress? We should be more careful concerning what we put into our heads instead of what we cover them with. Thought and action are the great necessities of human life. It were greater glory to have lost at Thermopylae than to have won on fairer fields, Lucifer's blazing banner may cover an imperishable crown. Who knows?

There are noteworthy instances at hand to indicate that the thought force of the American nation has been seriously arrested. The average business man has so little time for reading and as a natural consequence he does but a small amount of real thinking. He may crave knowledge, but he wants it in condensed form. He wants it prepared for him. As there is nothing national in art or literature, these belonging to the world, the purveyor of thought and opinion strives to put his wares in acceptable shape to the multitude, to please rather than inform, to amuse rather than instruct, and this will readily account for the suspension of real advanced thought on this continent.

It is a practical necessity to the preacher. Abolish hell and the preacher's occupation would be gone, for he would have nothing to save us and take up a collection for doing it. Abolish hell and the preacher would have difficulty in winning the people to dodge infidelity or Free thought. Abolish hell and the whole plan of the redemption through the blood of Christ is upset, for what would be nothing from which man had or wanted to be redeemed. But of hell and the devil the preacher derives his greatest strength. It is really the one rock upon which the church has been built. Remove it and the church is gone forever.

LET US HAVE THE MOORE BOOK

Approving Letter From Dr. Wilson on The Suggestion of Publishing Late Editor's Writings. Others Fall in Line.

Cincinnati, Ohio, Oct. 1, 1906
Editor of the Blade:

Your proposition to publish a book containing the writings of Mr. Moore meets with my hearty commendation. It is just the thing that ought to be done. I spoke to Mr. Moore several times about this, telling him that he was letting his brains go to waste, that the good things he was saying would not live in a paper, that he should put his best thoughts, free of all the light talk he indulged in so much, under book cover.

Mr. Moore was a great theologian. There was none his equal that I know, unless it be Shaw of the Searchlight. He was greater as a wit. In fact, divested of his wit, Mr. Moore could never have commanded very lasting attention among liberals. He could never discuss a question without starting off on himself. No matter how serious the topic he had to blend it with a lot of stuff foreign to the subject, and besides a lot of foolery.

It was his wit, and his wit alone, which had the effect of holding his rambling, disjointed remarks together. In like manner, the wit and pathos of Bruno sustains his rambling rhapsody.

In my talks to Mr. Moore about this, he seemed to be indifferent, and said that his book, "Rational Review," reflected his best thought, and was sufficient. I told him he was mistaken. This proposed book should be carefully edited, as I have no doubt it will be, and I would suggest the following: In addition to his philosophic writings which should come first, there should be added a compartment all to itself of his witty sayings, with anecdotes. This would be after the style of some of the books on Lincoln.

Since Mr. Moore's greatest genius, I maintain was in his wit, the book would not seem like Mr. Moore unless he was thus represented.

Two hundred pages would not be sufficient as so much of the good would have to be left out. It will require at least 250 to 300 pages. You might put several hundred in better binding, and those who may want it could pay a little extra.

You will get enough orders, I am sure, to risk its publication, and if possible, have a big Memorial edition of the Blade.

I have not been able to write any for the Blade lately, owing to being busy with practice—and delivery of the Rome Book. The Rome book delayed the publication of my Book of Poems this year, and now I am giving my spare time which isn't very much in that direction. This will take up so much of my time coming year, that I will have to give up most of my Free thought work. I am going to take up photography and learn it, in order to go to the country for illustrations for my book.

Since many of my poems are along Free thought lines, I will in fact still be in the harness. At the same time I will not lose interest in the Blade, and will look for every copy eagerly. It is now better than it ever was. Its editor is equal to the whole former rush. It certainly ought to increase rapidly even though the price is put up. I would rather have had it stand at \$1.00, but if at \$1.50, will stop the begging for paper, and if it will insure the life of the paper, then the change is a good one, and no one should complain. Comparatively it is cheap as it is. Many take our magazines and pay \$1.00 for 12 issues. They get 52 issues of the Blade for \$1.50 or 3 cents each, while the magazines cost 8.

I see the Blade is attracting some new contributors—good ones too—and this to me, indicates a coming life, and an awakening interest, and augurs well for the Blade. Nothing adds so much to the interest of the paper as a variety of contributors. Formerly there were but few besides Mr. Moore, Mr. Henry and myself. I felt that many must have gotten tired especially of me. It went down for one man to be so continuously represented, for no matter how good his composition. It seems in time to be kept up, and as I can find time, I will fall back into line. I was looking through my pile of old Blades the other day, and I am sure that I have written enough for that paper to make 20 Rome books. It seemed to me that I had written an immense lot of rubbish, and wasted a lot of good paper and ink.

However, there seemed to me that there was a lot of the good to make such a book as is proposed of Mr. Moore's writings. I wouldn't want a better monument to my memory than his gleanings. I would make from my writings, and I am sure, if Mr. Moore were here, he would say the same.

I have the material for a great book, in no other way could we so greatly preserve the memory of not only a great man, but of our good and dear old

THE WAGE SLAVE

(By JOHN BYERS WILSON.)

From Tomorrow.

It was a frequent remark of Robert Burns that he could conceive of no condition so mortifying as that of a strong man hunting and begging for work.

If there's ought in life I fain would shirk,
'Twould be to beg and grovel for work;
Tramp from shop to shop and store to store,
Or fall in line at an alley door,
Like starvelings come for a hungry bite
Of the only charity in sight;
Thus join the wags faces down the line,
Some almost wild of the spark drive,
Some stamped with high ideals and pride,
And some with the shame they cannot hide,
That they must beg some master to give
Them, the poor have privilege to live;
Be subject to his command and rule,
Of his machine be a part and tool;
Bondaged in body, debased in mind
To the lowest level of human kind;
Of all the robes which Nature gave,
Possessor of naught—a poor Wage Slave;
Employed today, tomorrow cast out,
To beg for work, or to rosin about
With ever the thought and haunting dread
Of wife and children waiting for bread,
Humbled, despairing, naught else in view—

Oh, heart-sick toiler! pity you.
And you, ye women over the tub,
Whose lives are one continual rub,
And ye in sweat-shop and garret dim,
Whose cup of sorrow overflows the rim;
And ye dragged down to poverty's brink,
By the woe of want and the curse of drink;
And ye who stich mild squalor and dirt
Maintaining life at three pence a shirt—
Maintaining only, of all the food
Of youth's bright dreams, a few drops of blood—
Stitching, because ye have found a friend
Wh' keep you stitching until the end;
Wearing-out fingers, wearing out eyes,
And the look and light that glories;
Wearing out bodies, wearing out brains,
'Till but the longing for death remains;
And you, ye maidens, modest and meek,
With flush of childhood still in your cheek,
Dredging in factory, dredging in store,
Your mother's sad lives repeating o'er—
Wife of a Wage Slave—widow and scrub,
Tub and needle and needle and tub,
Humbled, despairing, naught else in view,
Oh, life-wearied women! I pity you.

Hail! to the poet whose heart-strings were torn
At sight of men who were made to mourn;
Hail to all others who fight today
The human beasts who of men make prey;
The laws which from man and cannon frown,
The creeds which join these to keep man down;
The powers which rob by legal decree,
And soothe with the woe of charity;
The laws which rob of human lives,
The laws which rob of children and families;
Who drive the wretched to squalor and to scorn,
Tub and needle and needle and tub,
Driving to drink and driving to street,
Crushing each Blue Pearl and sweet,
Breeding despair and the crime and woe
That from disease and poverty flow;
Oh, men of courage! Oh, men of heart!
Rise in your man-hood and do your part;
Till the powers that blight be overthrown;
Till each Wage Slave come unto his own;
Till each to earth's bounty be equal heir;
Till each be proud and have his right share;
Till each shall be given all that he earns,
And hearts beat just like the great heart of Burns.

By all means, let's have the book and put me down for 5 copies.

J. B. WILSON.

Must Have The Blade.

Titusville, Pa.—Enclosed please find \$1.00 for which move the tag on my Blade one year, am sorry that I have not a lot more names to send at this time, I can't do without the Blade, I am in the 7th year and have been a Free-thinker and am an Agnostic ever since I was eight years old. I think that I have done some little good, I have been an agent for the Blade for a long time. Some 5 or 6 years ago I paid for the Blade and had it sent to the ablest Methodist preacher in our parts (S. E. Winger), since then he has been taking the Blade the only way that they can keep a man in for the work to make pie, and the boys get some whisky and did the pie up to \$3.00, or \$4.00 each, then he got the rest of his salary of \$600. By the way they have shut off our M. E. preacher want give him any work he got too liberal and he has to be paid every blessing that tends to make life happy be yours.—H. ALGORN.

—I wish I was a young man, I would expect then to see a better religion preached and practiced before the time would come to cross the divide.—J. H. A.

Wants to Make Amends.

Corpus Christi, Texas.—Owing to the financial stringency existing in this section and the high pressure under which we have been laboring, I have concluded to pay my last year's subscription to the Blade. As you have been so indulgent and as I wish to make amends in a proper way as far as possible, I herewith hand you a check on New York for \$2, for which above my subscription to August 1907, and mark same paid and you will greatly oblige a regular reader of your valuable publication. Thanking you for past favors, I am—A. H. MEULY.

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